Θαυμάσια Κυρίου ἐν Βυθῷ.

OR

The Lords Wonders in the Deep.

BEING

A SERMON

Preached at the time of the Publique Assises

at ALLHALLOWS in

NORTHAMPTON

July 4. 1665.

Being the day appointed for Solemne *Thanksgiving* for the late remarkable *Victory* obtained against the *Dutch*, by the *Royall Navy* under the Conduct of his *ROYALL HIGHNESSE.*

And published at the speciall Instance of his Majesties Reverend Judges *and the* High Sheriffe *of that* County.

By *SIMON FORD* D. D.
Chaplaine *to his* Majesty *and* Minister *there.*

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To His

ROYALL HIGHNSSE

JAMES

DUKE OF YORKE.

May it pleaſe your Royall Highneſs,

THAT *an* unknown hand *from the very* Navell *of* England *preſents you with ſo plaine a* Sermon, *is* (*I confeſs*) *a piece of too much* preſumption, *did not the* ſubject *of it in ſome ſort, render it your* Due. *Upon which account, I could not have excuſed my ſelfe* (*in my own thoughts*) *from a* ſoleciſme *in* good manners, *ſhould I have ſought any* other Perſon *beneath* your Princely Self, *for that* Diſcourſe *to which* Gods

ſignall

signal Blessing *upon* your Royall Highnesses singular Valour, *gave occasion.*

And I was the rather induced to run this adventure, partly, *by the common* observation, *that in such* Noble Personages, *courage* and *candour always lodge in the* same breast: *and* partly *by the perswasion I have, that it will not be altogether unacceptable to your* Royall Highness *to understand, what* sense *even those* parts *of the* Kingdome, *which are situated at the* greatest distance *from the* Theatre *of your late* Noble Actions, *have of the* wonderfull protection *of your* Person, *and* success *of your* Armes, *in that* hazardous Engagement. *For* both *which, as we are in* duty *bound to give* hearty thanks *to God the giver of all victory; so (I hope) we shall all as* heartily pray, *that the* same Providence *may still afford us more such* occasions of thankfulness. *Whereunto let all* true *and* loyall Englishmen *say* Amen, *after*

Your Royall Highness

most humble Servant

SIMON FORD.

THE WONDERS OF THE *LORD IN THE DEEP.*

A *Sermon* Preached at *Northampton*, July 4. 1665.

Pſal. 107. v. 24.

They that go down to the Sea in ſhips, that do buſineſſe in great Waters,
Theſe ſee the Works of the Lord, and his Wonders in the Deep.

SO neceſſary is the owning of an *Univerſall Providence* to the acknowledgement of an *Univerſall Cauſe*; that *Epicurus* ſuffers to this day under the black imputation of *Atheiſme*, for denying the *care of Worldly affaires* to him, whom yet he profeſſed to acknowledge the *Author of all Worldly Beings*. Whence the *Orator* ſmartly chargeth him that although in *word* he *aſſerted* a Deity, yet, *re ſuſtulit*, he in *deed denyed* him, by *denying* him *that* which is the ſtrongeſt *evidence* of his *Being*, (and without which, (as the Apoſtle tells the men of *Lyſtria*, *Act.* 14.17.) he would be ἀμάρτυρος, *without witneſſe* thereof to the ſons of men,) his *Fatherly proviſion* for, and *Protection* of them.

The *asserting* therefore of this *necessary Doctrine*, as it is much the busines of the *holy Scriptures* elsewhere; so especially of the *present Psalme*. Wherein the H. Ghost professedly displaies the glories of *divine Providence* by the speciall *experiences* thereof in the *various estates* and *conditions* of life; the *notable changes* whereof, when *second causes* are all at a losse to produce them, cannot but strongly argue the effectuall *influence* and *operation* of the *first*.

This *argument* the Psalmist manages by an *Induction* of particulars, and that especially in foure *notable instances*.

The *First* whereof, is the gracious *conduct* of *exiles* wandering in *forreigne Regions*; whom, when in devious *wildernesses* they are utterly *lost*, as to all *humane direction*, he leads, as once he did his own people the Jewes (to which he probably alludes) by a *right way* till they *come to a City of habitation*, and this from v. 1. to the 9th.

The *Second*, is the remarkable *escapes* of *Captives* shut up in *dark dungeons*, and *laden* with *chains of Iron*, under an howerly expectation of a most miserable *death*; whom yet, oftentimes, by unexpected means he *brings out of the shadow of death, and breaks their bonds in sunder*. This takes up all the space from v. 9. to 17.

The *Third*, is the no lesse wonderfull *restitution* of *sick persons* to *health*, when *nature* is *exhausted*, and their *soules* sit *pearching* upon their *lips* ready to take

take their *flight*: when the *Physitian* despairing of succesſe, hath surrendred his province to the *Divine*; yet even then, he *ſends his word and heales them, and delivers them from their deſtruction.* which is the Argument of *ſix* verſes from v.17. to the *Text.*

In all which *Inſtances*, as he inferres his *concluſion* from the *remarkable circumſtances* in ſuch caſes loudly proclaiming a *power above naturall*: ſo doth he alſo from the *generall conſent* of all perſons in ſueh extremities to *implore divine aſſiſtance* as their *laſt confeſſed Remedy*: For of all theſe ſeverally he tells us, that *then*, (*i. e.* when all created help failes them) *they cry unto the Lord in their trouble, and he ſaveth them out of their diſtreſſes.* v.6, 13, 19. And therefore in all theſe periods, he juſtly adds (as a *verſus intercalaris*, the *burthen* of the *ſong*, appointed (as it were) for a *Chorus* to ſing in conſort) *O that men would therefore praiſe the Lord for his goodneſſe, and for his wonderfull works to the Children of Men!*

And of *parallell parts* to the three *former*, doth that *period* conſiſt, out of which I have choſen my *Text*; which in a *fourth Inſtance*, argues the ſame *providence of God* from the moſt wonderfull *deliverances* of *Seamen*, reduced to extremeſt hazards of life, and (upon a like *invocation* of his aſſiſtance) *reſtored* in ſafety to *their deſired haven.*

They that go down to the Sea in ſhipps, and do buſines in great Waters,

Theſe ſee the Works of the Lord, &c.

In which *two verſes* there are *two generall parts*, falling under our conſideration.

[1. *Negotiatio marina*, the Seamans *calling* and *imployment*; expreſſed in this periphraſis, he is one *that goeth down to the Sea in ſhipps, and doeth buſineſſe in great waters*. v.23.

In which *generall*, theſe farther *particulars* fall under our notice.

1. The *calling* or *imployment it ſelfe*. expreſſed by עשי מלאכה in the *Hebrew*; & in the LXXII, by ποιοῦντες ἐργασίαν; phraſes, which in both Languages, import *trading for profit*, that which we in the reſtrained notion, call *Merchandiſe*.

2. The *place* of this *imployment* or *medium deferens* of this traffique, *the Sea*, and all *great waters* capable of Navigation.

3. The *Engines* or *inſtruments* of conveighance, by which this traffique and commerce upon the *great waters* is maintained, *Shipps*, They *deſcend to the Sea in ſhipps*.

[2. *Providentia Divina*, the conſpicuous appearance of Gods *gracious preſence* in the works of his *ſpeciall providence* towards men of that vocation, For, *theſe ſee the works of the Lord*, &c. v. 24.

In which alſo, note we more *particularly*.

1. The *ſignall remarkableneſſe* of theſe dealings of God with *Sea men* in ſpeciall. They are not only the ἔργα, bare *works of God*, but θαυμάσια, his *wonders in the deep*. His *works* are acted indifferently

rently on all *ſtages* of *nature*, but one of the *proper ſcenes* of his *wonders*, is the βυθὸς, the element in which *ſea-men* deale, *the Deep.*

2. The *ſpeciall duty* of thoſe perſons, ſo diſtinguiſhed from others, by miracles of *ſpeciall mercy*, to obſerve, admire, and adore theſe wonderfull works of providence; ſet out emphatically both in the *pronoune* and *verb*. *Theſe* (i. e. *theſe of all men, theſe, beyond all men,*) ראו *ſee*, (*i. e.* not only with a *caſuall tranſient glance*, but) with *fixed*, *affecting view*, (for ſuch the word in the Hebrew ſignifies, ſuch as ſtrikes the mind with impreſſions ſuitable to the greatneſſe and goodneſſe of the object) *the works of the Lord, and his wonders in the deep.*

I. Of all which in their order: and *firſt* very briefely, of the *firſt generall*, as that which only collaterally falls in with the occaſion, *Negotiatio marina*, the Sea mans calling and imployment, as it is deſcribed in the *particulars* mentioned, where of the *firſt*, is

1. The *Calling* it ſelfe in its *nature* and *proper acts*, *negotiation* in a way of *Merchandiſe*, or trading for gaine with forraigne Nations.

That God, having *reſerved Heaven* for *himſelfe*, and his own *ſpeciall uſes*, hath *given the earth to the Children of men*, the Pſalmiſt expreſly tells us. *Pſ.* 115. 16. to wit, as the *ſeat* of their *habitation* and *reſidence* during this life; the *place* of their *labour* and *imployment*; and the plentifull *magazene* and *ſtore-*

houſe, for the ſupply of all their *bodily neceſſities*.

Now whiles *mankind* was contracted within the narrow confines of *Adams Family*, a ſmall plot of ground, manured by them all *in common*, (according to the fruitfulneſſe of thoſe youthfull daies of the world) yeelded them all a *joynt livelihood*, without *encloſing* to each his ſeverall *parcell*. But when mankind began to *ſpread upon the face of the earth*, as they were neceſſitated to *enlarge their quarters*: ſo, the *younger ſwarmes*, leaving thoſe parts where man was firſt ſeated, (as in good manners they were bound) to their *elders*, the *firſt planters*, yeelded them a propriety in them, and *travelled* farther abroad to ſeate and ſettle *themſelves*. And anſwerably, they againe ſent forth *new ſwarmes* in ſeverall Ages ſucceſſively, to ſhift for themſelves, as their *Fathers* had done before them. Wherefore, as in proceſſe of Time *freſh* and *freſh multitudes* were ſtill to be *provided for*: ſo, that they might not *enterfere* by laying *various claimes* to the *ſame Countries*, it ſeems to have been a *cuſtome* by common conſent paſſing into a *Law* among them all; *that the firſt occupants of any Country ſhould be accounted the proprietors thereof, and no other, without their conſent, either to diſpoſſeſſe them, or intercommon with them*.. And in the like manner, under the ſame common Law of nature, was *Propriety* ſetled *after the deluge* in the deſcendants of *Noah* and his *three ſons*, by whom the *earth* was *repeopled*.

Thus

Thus then, ſuch ſettlements being once made; becauſe *barren* Countreys fell to the ſhare of *ſome*, and *plentifull* to *others*; and the moſt *plentifull* themſelves, though they *had many* things, yet *wanted others*; it ſoon appeared, that even *ſome neceſſaries for life* it ſelfe were wanting, (in ſome meaſure, more or leſſe,) to *moſt Countries*, which could not be ſupplyed from their *proper husbandry*; for

------ *non omnis fert omnia tellus.*

No ſoyle will beare all plants: and therefore they found it neceſſary, that ſuch *indigent Countries* ſhould fetch in thoſe things they ſtood in need of, from *forraigne plantations*, that moſt *abounded*: This could not be done, out of *other* mens *propriety*, but either by *Force* or *Compact*. *Force*, they quickly found to be a way both unjuſt, and mutually deſtructive; and therefore agreed, (as was moſt congruous to *common Reaſon*) by mutuall *leave* to admit a friendly *commerce* with their reſpective neighbours: each country conſenting to ſpare to their brethren mutuall neceſſities *what they had*, in exchange for *what they wanted*. And this *commutatio mercium*, or bartering of *one* commodity for *another*, ſo occaſioned, is that which we commonly call *Merchandiſe*.

An *employment*, which all men (eſpecially thoſe that live in *in-land Countries*.) becauſe they cannot every one manage in *Perſon*, as their particular occaſions require; relinquiſh uſually to ſome few in each

each Nation: which *few* accordingly bred up to the way of *trading*, and taught the advantages thereof by *education* and *experience*, running the *risque* themselves, for the supply of the *common necessity*, are reimbursed, with advantage, by a moderate allowance from private purses. And of this nature is the ἐμπορία in the Text: a profession certainly, both *lawfull*, *profitable*, and *honourable*,, and accordingly secured by *Lawes*, and *priviledged* with speciall *immunities* in all Nations; as that, which with the *hazard of private adventurers* carries on a *publique good*: and the *engrossers* therefore, or *obstructers* thereof have been in all Ages accounted the *common enemies of mankind*.

A *charge*, which how justly it lies on our *neighbour Nation*, needs no other evidence then the *generall complaint* of all *Christendome*; and the Subjects of *these* Kingdomes especially, who (contrary to the Law of *Nature* and *Nations*) have been for so many years either *cheated* or *robbed* by them of that *commerce* which they ought in equall liberty to have enjoyed with them.

So that, upon this *single* account (were their innocence in other things more evident then it is or can be pretended) the *Justice* of his *Majesties Arms* lately taken up against them (the common reason of all mankind being judge) is sufficiently *vindicated*: there being no way of asserting to our selves the *necessary* intercourse (which an *Island* especially must main-

maintaine) with *forreigne Countries*, but that of *Armes*; especially, whiles we have to deale with those who make their *gains* the *measure* of their *Consciences*, and think the *Trade* of the *whole World* ought to run in no other *channell* but that which unloads it selfe into their *private purses*. An insolence the more *intolerable* by *us*, because it is notoriously known, that the very *Ports* they *trade* in, and the very *Estates* they *trade withall* were (within these few years) secured to them by the *English valour*: and indeed not to be endured by any other Nations, because acted upon that *element*, which (except where it *marries* it selfe to particular *Countreys* by insinuating its waters within their proper *limits* and *confines*, or ancient prescription and custome founds a Right,) is not to be *enclosed* by *any* Nation, but left *common* to *all* (and no lesse *free* then that in which we draw our *common breath*) the *Sea*, or מים רבים the *vast body of Waters*, in the Text, the *medium* through which converse is maintained with all the World; my *second* particular.

2. That God *separated* the *earth* from the *waters* at the beginning; and *called the collection of those waters, Seas*, (as we are informed *Gen.* 1. 10.) was not so much to *dissociate Nations*, as the *Poet* seems to fancy, when in a *Poeticall fury* he exclaims against the *invention of shipping*) as by a more free and facile *mutuall accesse* to *unite* them: rendring thereby

Nequicquam Deus abscidit Prudens oceano dissociabile Terras, &c. Hor. Od. 3. l. 1.

their *joint commerce* and *amicable correſpondences eaſy*, and their *hoſtilities* onely *difficult*. To which purpoſes, though he hath, where this vaſt body of waters waſheth any Region of the habitable world, diſpoſed it into fit *Harbours* and *ſtations* for *Veſſels*; yet hath he withall, for the moſt part, guarded them with ſuch *rocks*, *ſhelves* and *quick-ſands*, as are hardly to be eſcaped without the *voluntary pilotage* and conduct of the Natives themſelves to whom they belong.

It would require a *long diſcourſe* to informe you of the vaſt *benefits* accrewing to all mankind, by this *great and wide Sea*, as the Pſalmiſt calls it *Pſ.* 104. 25. ſeeing by the *paſſing* and *repaſſing* of the *merchandizes* of all Nations through it, it is (as he farther tells us) continually full *of his riches*.

To the furtherance of this *common traffique*, (beſides the *depth* and *denſity* of theſe *waters* themſelnes enabling them to beare the *greateſt burthens*) providence hath alſo appointed them, once, or twice, or oftner, by their naturall Tydes, (for the facilitating of *egreſſe* and *regreſſe* recalling to particular harbours, and for the ſpeeding of paſſage from one Countrey to another,) to waſh each Country bordering upon them daily: and to them alſo hath added the ſubſidiary helps of winds to haſten that paſſage when there is need, which he ſometimes *ſhuts up*, and ſometimes *brings forth out of his treaſures*, as he pleaſeth. *Pſ.* 135. 7.

By

By these helps, is this *turbulent* and *boysterous element* subjugated and tamed by the *providence* of the Wise *Creator*, to the uses of *Man*. Insomuch that *it*, as well as the *earth*, is become a *stage* of *action*, and a place of *busines* and *employment*, as the *Text* insinuates.

Here, the harmless *fisherman* spreads his *net* in the *shallowes* to entangle the *commonalty*, and sinks his *line* in the *deeps* to catch the *Peeres* and *Grandees* of that *watery Kingdome*.

Here, the busie *Merchant* (as *Solomons* royal Navy 1 *Kings* 10. 22.) makes his *adventures* and *returnes* sometimes for *gold*, *silver* and *ivory*, (the necessaries) and sometimes for *Apes*, and *Peacocks*, (the curiosities) of *forreigne Contries*.

Hereby, the *Planter* transports the *swarmes* of *overnumbred Nations* into new and empty *Hives*. And *hereby* the *Traveller* is wafted from place to place, in the search of *Regions not yet discovered* and for the *fuller discovery* of the *insides* of those, whose *outsides* onely are *ordinarily known*; and this sometimes for the promoting of *necessary knowledge*, and sometimes for the satisfaction of *vaine curiosity* only to gratify the *eye* and *eare* with *novelties* and bring back *religions* and *fashions worse* then those it may be that he hath *left at home*.

All *these*, and many *other businesses*, are dayly *done* in the *Sea* and *great waters*, and I can from my heart, *wish them all good success* in them, but the *curious*

Traveller, who, as he *adventures* on such an *hazard* without *Gods call*, so I doubt, (being out of his way.) he *travels* without his *guard*. And yet I cannot but *besprinkle* even *him*, with the overflowings of my charity, (his *business in the great waters* being the *best* of *bad* ones,) if but for the hope he may returne in time, both to his *country* and *himself*; to repent he hath adventured such hazards *abroad*, to *buy* that commodity, which every *fool* purchases *cheaper at home*, experience.

There remaines yet one busines more upon *the great waters*, which you may wonder I have not mentioned, (being that indeed for which in speciall *this day* was appointed) and that is *Fighting*. An *imployment* I confess, on that *Element* which we find no mention of in Scripture (that I remember) and which thence possibly some persons would be apt to conclud *unlawfull*. But however, let me intreat them, before they give in their *peremptory decision* in so weighty a matter, to consider, that (as the world now goes) no *other business* can securely be done upon these *great waters*, without the protection of *Armes*. For since *Piracy* upon the *Sea*, is grown a *profession*, as well as *robbery* by *Land*, so that the *paths of the Sea*, are become no *safer* then the *high ways* on the *Shore*: it were a *folly* to require the *Sea-man* only to *travel unarmed*: and to what purpose serve *Armes*, but to *fight*, when our *necessary defence* so requires? So that indeed a *Naval Militia*,

is

is upon that account become neceſſary to ſome Nations, and particularly to ours; if we will not ſuffer our *forreigne plantations* (the neceſſary vents of overnumbred Nations) to be *robbed*; our *friends*, and *Countrymen murthered* at pleaſure in the remoteſt parts of the World; our *Factories* and *Reſidences* for *trading deſtroyed*; and our *Merchants* themſelves, run greater adventures in the *mouths* of our *own havens*, then in the *Mediterranean* it ſelfe; yea, except (laſtly) we can be content to change our *Merchant ſhips* into *Sculls* and *Oares* to *ply* betwixt *London* and *Amſterdam*, and no farther, to *export* our *Engliſh treaſure*, and *import* what they *pleaſe* to *allow* us for it: which will (in effect) be no other, then to make *them* the *upper*, and *our ſelves* the *Netherlands*; *them* the truly *High and Mighty Lords*, and *our ſelves*, (what *they* were a few years ſince) a company of *poor diſtreſſed Boor's and fiſhermen*.

But (thanks be to God) it is not yet come to that paſſe; nor, I hope likely to doe ſo; whiles that God leaves us not, and enables us to maintaine ſo gallant a *Royall Navy* at *Sea*; which we will in the next place take a little *view* of in the 3d particular branch of this generall.

3. The *Engines* or *Inſtruments* of conveighance, by whinh theſe *Sea buſineſſes*, are managed and maintained, *ſhips*, [*They that go down to the Sea in* [*ſhips*.]

That *Noah* was the *firſt ſhip-Carpenter*, and *God*

himſelfe the *Engineer* by whoſe contrivance and directions he made the *firſt veſſell* that ever *floated* upon the *great waters*: hath this (to me unanſwerable) *evidence*, that otherwiſe, it is unlikely that *he only* and *his family* would have eſcaped that Deluge; when *others* (by the contrary *hypotheſis*) had the means of *preſerving themſelves* as well as *he*, and we cannot ſuppoſe, bnt in an *equall danger*) they would *alike* have made uſe of them.

From this *famous patterne* therefore, (though that were a *veſſell* not fit for the *ordinary uſes of Navigation* as accommodated only to the *preſent occaſion*, nor indeed manageable by *humane Art*, (inſomuch that God himſelf was faine to undertake the *ſteerage* of it) being rather indeed, a *great cheſt* then a *Ship*;) it is likely, that after ages took the *firſt hint* of that *invention*, which afterwards arrived at its *perfection* by *degrees*. The *firſt Veſſels after that*, being onely *ſmall floats*, ſpecially accommodated to the uſe of *wafting new plantations* over wider *rivers*, and *armes* of neighbouring *Seas*; and enlarged by ſuch acceſſions *gradually*, as might render them uſefull to *remoter Navigations*. The firſt *adventurer* in this way mentioned in *Heathen Hiſtory* is generally received to be *Tiphys*, who in his famous *Ship* called *Argo* (furniſhed with *Rudder* and *Helme* of his own *invention*) adventured to croſs the *Mediterranean* and *Euxine Seas*, (ſmall *Lakes* or *gullets* to the *maine Ocean*; upon which thoſe ruder Ages dared

dared not to adventure, farther then the view of the ſhore emboldned them.) To theſe *Veſſels* which a long time *crawled* (as it were) with *Oars*, *Dædalus* added *wings*, by the ſupply of *Sayles*: and laſtly (for the perfection of the work, by directing *Navigation* in the wideſt *Ocean* where no *Landmarks* are to be ſeen,) ſome *few hundreds* of years ſince, an ingenuous *Neapolitan* ſupplyed by his invention the Marriners *Compaſs* and its *Needle*, by the help whereof, our famous *Drake*, with others, have ſince *drawn a thread* round the *whole Globe of Earth and Waters*. So that now by the Art of Navigation thus perfected, (as our Noble and Learned *Lord Verulam* obſerves) *the great fabrick of the world hath obtained thorough lights which it never had before.*

In a *few* words. By means hereof, *Countrys* are rendred in a ſort *contiguous*, that are ſituated at the *greateſt diſtances of the Globe*; Nations *ſevered* by the whole *Earths Diameter*, (and *farther*, as to the *compaſs* that muſt be fetched to come at them) are capacitated to *talk* and *converſe* together; men *travel* over the whole world, and *carry* (if I may ſo ſay) the *ground* with them on which they tread; every *wind* in the Compaſſe, *blows ſomebody good*, continually; *civility*, *learning*, and (which is moſt of all) *Religion* are (like *Sybillas Propheſies*) by auſpicious blaſts diſperſed into *all Regions*; eſpecially in (thoſe peculiar incloſures of Nature) the *Iſlands*, (in which number *this of ours is one*) the *Grace of God that bringeth*

bringeth ſalvation; owes it ſelf to this *conveighance*, which by *no other naturall meanes* could have been communicated to them.

And, laſtly *Divine providence* in the *wonders of Nature*, and *Art*, is hereby wonderfully *diſcovered* and *diſplaied*: which brings me to my

II. *Second Generall part*, before mentioned, the [*Providentia Divina*,] Gods ſpeciall Providence towards theſe *Marine Negotiators*; which comes now from the *ſecond verſe* of my *Text* to be handled. *Theſe ſee the works of the Lord, and his wonders in the deep*: wherein conſider we

1. The *ſignal remarkableneſs* of *Gods dealings* with Seamen in ſpeciall; they are not of his *works* of *ordinary ſize*, but his θαυμάσια, his *Giant Providences* and (as the *text* cals them) *his wonders in the deep*.

That God hath *viam in mari*, (as the Pſalmiſt ſpeaks *Pſ.* 77. 19.) *his way in the Sea, and his path in great waters*: that is that his *common preſence* and *providence* rides circuit there, as in all other parts of his Dominion; every perſon that owns a *Univerſal Cauſe* muſt needs acknowledge; wherefore when the Pſalmiſt rhetorically ſets out the *impoſſibility of flying* out of his reach, (having mentioned other parts of the world, as within his power and juriſdiction) he tels us in the cloſe, that if he *take the wings of the morning* (i. e. fly as faſt as the light it ſelf,) and *dwel in the uttermoſt parts of the Sea, yet*

even

even there, Gods hand ſhall lead him, and his right hand hold him. Pſ. 139. 9, 10.

But this reacheth not the import of my *Text*. In *common providence* the *ordinarineſs* of them renders them to us *leſs obſervable*; for it is not the *greatneſs* of things that ſo much inſinuates into our *notice*, for the moſt part, as the *rarity* of them. Though all Gods *works* in the *deep* are *truely wonderfull*, (nay there is no greater *wonder* in nature, then the *deep* it ſelf) yet theſe θαυμάσια, that the Text ſpeaks of, are certainly of a *peculiar nature*, ſuch as are not commonly viſible to, or fall under *ordinary obſervation*, and ſo come more under the ſpeciall notion of *wonders*, as being more *wondred* at by us.

To informe us what theſe *ſpecial wonders* are, ſome wiſh us to conſult *Pſ.* 104. 25. where the Pſalmiſt tels us, that in the great and wide Sea, *there are great and ſmal beaſts and things creeping innumerable*; and the *greateſt wonder* of all, (that with whoſe deſcription God himſelf ronpluſled *Job, ch.* 41.) the *great Leviathan formed by God to play therein.* Theſe, it is confeſſed both in the *number* of them and the admirable *variety* both of their *Natures* and *ſhapes* (which ſome think are every way as many (for *ſpecies*) as in the *earth*, and *ayre*, and their *ſhapes* ſo farre as their *bodyes* accommodated to the *aquatile uſes* can admit ſuch an *imitation, analogous* to *them*) are truely *admirable*: there being no *ſcene of nature* wherein *curioſity* may ſooner *pleaſe*,

or *wonder lose* it *self* in the disquisition of *particular creatures*, then this.

But yet (in my judgment) we have not *throughly fathomed* the *depth* of the *Text*. We must *dive* lower yet for these *wonders of the deep*, which the Psalmist here mentions. Enlarge we therefore *our meditations* to (that which we read *Math*. 8. 27. was a matter of *wonder*, to wit) the command of God over the agitated waters (so as to *rule still the raging of the Sea*, as the Psalmist speaks *Ps*. 89. 9.) for the preservation of those who *do their business* thereon. That, when the *Sea* tossed with tempestuous winds like an *unmannaged beast*, curvets and flings to unseat its *rider*; when like a *distempered stomach*, it turnes the very *botome upward*, and (as threatning a *second deluge*) even breaks up anew *the fountains of the great deep*, and discovers such *vast chasmes*, as would suffice for graves to the greatest *mountaines*; that then I say a small Ship shall (as in defiance to all its threatnings,) *dance* secure over these *dreadfull furrows*, now descending into those *vast chambers of death*, and anon ascending againe; who can look on this as any other, then a *miracle of providence* hardly to be parallelld by any, but the *last Resurrection*. Especially, when the skilfullest *Pilot* is beaten from the *Helme*, and all his *Art nonplust*, if then a gracious *word of Providence* (ὥς θεὸς ἀπὸ μηχανῆς) shall *muzle* the *winds*, and *smooth* the *face* of the *Sea* to its wounted *level*; this in particular,

Gen. 7. 11.

is

is that *wonder in the deep*, which our Pſalmiſt in the verſes following the Text pitcheth on, as one of the *notableſt inſtances* of that kind, and expreſſeth in a ſtraine beyond mine or any mortals Rhetorick. *For he coommandeth the ſtormy winds, which lift up the waves; they mount up to Heaven, they go down againe to the depths, their ſoul is malted becauſe of trouble, they reel to and fro, and ſtagger like a drunken man, then they cry unto the Lord &c. and he maketh the ſtorm a calme, ſo that the waves thereof are ſtil, and ſo he bringeth them to their deſired Haven*, v. 25, 26, 27. 28, 29, 30.

But there is yet an higher inſtance, of which though the Pſalmiſt take no notice, (as indeed well he could not, ſeeing it is probable that no ſuch *Tragedys* were acted upon this *theater* at that time, as turne the *Sea* (without a metaphor) into a *field of blood*) yet we muſt; as having had frequent experiences thereof, (and an *amazing one* freſh in memory:) I mean the *wonderful ſucceſſes of war*, in *Naval encounters* upon that *formidable element*.

That among thoſe who (beſides the conſtant *vicinity of death*, attending all adventurers at the narrow diſtance of ſome few inches, (*quatuor aut ſeptem* ſays the Poet) the thickneſs of a *plank*:) are hazarded in a *battel* to ſo *many mortalitys*; *any one* that hath but *one life* to *looſe*, ſhould bring it off in *ſafety*, is a providence towards every ſuch perſon, that is *big* with as *many wonders*, as the *dangers* threatned amount unto.

For the clearer *repreſentation* whereof to you, (moſt of whom are ſo farre from being acquainted with *Sea-fights*, that you are generally *ſtrangers* to the *Sea* it ſelf) give me leave a little to deſcribe them to you, in the terrours they carry in them, though when I have done all I can, my deſcription muſt needs be infinitely ſhort of the truth.

A *ſea-fight* though it hath this in common with *every battle of the warrier*, (as the Prophet ſpeaks *Iſ.* 9. 5.) that it is managed *with confuſed noyſe & garments roll'd in blood*; yet hath this *horror in peculiar* withall; that herein (ſince the invention of thoſe *wild flames* which no *waters* will *tame*, and thoſe *diſmall engines* which ſtrive at once to *out-thunder Heaven*, and *out-blaze hell*, and ſend *meſſengers* of *death* at a diſtance with *warrant* to *break open* all *doores of life*) there are alſo (as follows in the ſame Text) *burnings*, & *fewel of fire*: whiles the Sea it ſelf, (like an *Ætna* or *Veſuvius*,) ſeems to *vomit* ſo great quantities of *ſmoak* and *flames*, as threaten an *unnaturall conflagration* to the Univerſe before its time, from that very *element* which by ſlacking its ſubterraneous fires, is thought all this while to *preſerve* it from *combuſtion*.

Wherein, the two *worſt maſters* in the world are at ſtrife for *Maſtery*; which yet they oftentimes ſo *compound* and *ſhare* between *themſelves* that a poor *ſhip* is forced to paſs *both Ordeals* together without eſcaping either: (like the *Candle* which in a *Tub* filled

filled with water burns floating) the water which supports it, serving only for a *prolonger* to the fire whiles any matter remains *ſuſcepitve* of a *flame*, and then becoming an *extinguiſher* to the ſmall remains it leaves behind it.

Here, (if ever) *confuſion* ſits to be *drawn* in its *proper likeneſs*; and yet is too much *like* it *ſelfe*, for any *colours* to *imitate*, or *fancy* to *comprehend* it.

Here, as in ſo many *floating Caſtles* of *war*, *fighting companys* are ſo thick *crowded* and *wedged* together, that there is hardly a *voyd ſpace* left for a *mercifull bullet* to paſs *betwixt* them: inſomuch that the *blindeſt perſon*, (directed by the noyſe of the battell in his ayme) can ſcarſe *miſſe* the *mark*, which it is indeed a greater *chance* not to *hit*.

Here, the *timerous perſon* hath no tentation from *opportunity* of *eſcaping*, to conſult his own *ſafty*, being compaſſed with like danger on *all hands*: and ſo whiles he *ſtands his ground*, becauſe he cannot *qnit* it, ſometimes dies with the reputation of a *valour* whereof he was never *guilty*: and (on the otherſide) the *valianteſt* and moſt *daring perſon*, is ſo *pinion'd* in a *throng*, that he can hardly (as the Pſalmiſt ſpeaks *Pſ.* 76. 5.) *find his hands*: yea oftentimes fals a *ſacrifice* not to the *well govern'd valour* of a *couragious* and *noble enemy*, but the *winking fury* of the moſt *daſtardly Coward* and the *blind chance* of *War*.

Here, *Ships* (like the *ſymplegades*, or fancyed *floating Ilands*) juſtle each other, till their mutuall *colliſi-*

ons, ſowing the Ocean with their ſcattered ribs, turns them to *ſporades* rather expoſing in the meane while their *grapling companies* to the equall *fury* of mercileſs *waves*.

And *here* begins *another* diſmall *ſcene* of this *Tragedy*, full of as many *ſtrange accidents* as there are *actors* in it: whiles *neceſſity* teaches one to *pray*, who never before *knew* what it meant, and another to *ſwim*, who never till then durſt venture to *attempt* it.

Here ſome, juſt as they are *opening* their *mouths* to *begge* for *life*, *ſwallow death*: and others whoſe *praying throats* are half *choacked* with *brine* and *blood*, can only (their *laſt* eſſay) lift up their *ſupplicating hands*, (all of them that is undrowned) to implore the mercy of *God* and *man*; and may they find the *one*, however they fare as to the *other*.

Here the *ſouls* of *wounded men* (if ever) ſeeme in *bivio*, as doutfull which way to take their leave of of their *bodys*, whiles *death* ſtrives to *enter* at the *paſſages* of *life*: and *life* is at the ſame time *running* out at the *gates* of *death*.

Here, friends and enemies are ſo jumbled together in one common danger, that they who ere-while *thirſted* for *each others blood*, now carouſe *it*, and their *own* together til they burſt with repletion.

Here it is, that many a *drowning Jacob* (to allude to the known Text) takes hold of a *ſwimming Eſaus heel*; it is hard to judge with what *intention* whether to *ſave himſelf* with *him*, or drown *him* with *himſelf*: and

ſome

ſome *incircled* in each others *arms*, ſeem reſolved to *ſink together*, whither *wreſtling* as *enemies*, or *embracing* as *friends*, is not knowable to any, except they could be privy to their *firſt greetings* in *another world*.

Here it is where a *broken plank* is of more eſteem then a *royal Pallace*, and he that were Maſter of the *Hercynian forreſts*, would ſel them all for a *piece* of an *Oare* or *Maſt* to *beſtride* for his *life*.

In a word. *Here* it is, that *victory*, having partly *damped*, and partly *ſinged* her *wings* betwixt the two contrary Elements, lies *fluttering* or *floating* rather as doubting where to beſtow her *drenched Garlands*, til (directed by Providence to the *Heads* ſhe muſt *crown*) ſhe *ſels* her ſelf to thoſe at laſt, whoſe *ſucceſsfull valour* bids moſt for her. Which mention of *victory* leads my diſcourſe and your attention, to the particularities of *this days mercy*, whoſe *wonders* diſplayed to our *Royal Navy* in the *deep* are as *unfathomable* as the *deep* it ſelf.

Wherein, that ſo *many thouſands* of our *enemies lives* ſhould be rated equall with ſo *few of ours*; that when as ſo *few* of *our* Ships engaged, *ſo many* ſhould be *ſunk*, *fired*, and *put to flight* of our *adverſaries*, without the loſs or conſiderable dammage of any on *our* ſide, but *one*, which they (in a ſort) before *lent* us, and we *repayd* them againe: in ſumme, that a *victory* ſo *great*, ſo *cheap*, ſhould fall to a *ſinfull Nations* ſhare, when our *provoking impieties* rather merited a *defeate*: are ſuch *miracles* of *mercy* as hardly if at all,

all, can be paralleld in the *Histories* of *former ages*.

But, that which in this gracious providence deserves the *greatest wonder*, is the remarkable *preservation* of his *Royall Highness*, when *three* Noble Persons fell by his side with one fatall *bullet*, *levelled* (undoubtedly) at no meaner a *mark* then the *second deerest Head in these Kingdoms*, but taught by *Providence*, that guards the *Persons* of *Princes*, to mistake its errand. So admirable a *deliverance*, that there is no *wonder* in this vast Region of *wonders* so much to be *wondred* at, as that *person* that can entertain a *cheap* or *common* thought of it. But as for those, whose *Intelligencers* are their *Passions*, and who will not *believe* this deliverance and victory to be so *considerable*, because they wish it *none*, I say noe more, but that *wonder* it self may justly *stare* it self *blind* with *admiration* at such *unnaturall Monsters*.

Let therefore, all that desire to be accounted *true* and *loyall Englishmen*, look on this *amazing miracle* of gracious providence with an *eye* of due *veneration* and *gratitude*: especially those who had the honour to *act* their *Parts* upon this *Theater* of *valour* and *victory*; which leads me to my *last* particular.

2. The *special duty* of such persons as are concerned in such *wonders* of *Mercy*. [*They* (beyond others) should *see* or rather *pry*, and curiously *search* into these *works of the Lord, and his wonders in the deep.*

And good reason there is they should do so. For (as the Psalmist else where tels us, *Ps.* 111. 2.) *the*

works

works of the Lord are great, ſought out of thoſe that take pleaſure in them. Such curious *pieces* of gracious Providence, can never be worthily *viewed* and *admired*, except (as *rare watches*) they be *taken aſunder*, and the workmanſhip of each wheel by it ſelf conſidered according to its *excellent compoſure*.

This, it is to be hoped, *they* will not be *wanting* to, whoſe *eyes*, (the beſt Informers) are *witneſſes* to the *particulars*, which onely arrive at the *eares* of *others*, by *doubtfull Relation*. And had I an *Auditory* to whom it were *proper* to make ſuch an *Application*, I would not fail to beſpeak them to the ſame purpoſe as *Moſes* doth the *Iſraelites*: *Ye have ſeen all that the Lord did before your eyes, the ſignes and the great miracles: keep therefore your ſouls diligently leaſt ye forget the things which your eyes have ſeen &c.* But being to ſpeak to *you* whoſe notice (theſe *wonders of the Lord in the Deep*, that I have been ſpeaking of,) can onely arrive at by *heare-ſay*, and the ſenſible influence of the mercies vouchſafed in them; I ſhall only wind up my diſcourſe, with a ſhort *cautionary exhortation* conſiſting of two branches. *Deut.29.3,4,9.*

Firſt, that you take heed how you hearken to any *whiſpers* of *ill-minded men*, which tend to the diminution of this *great Mercy* in any ſort whatſoever: or to the leſſening the *ſence* of the obligation thereby laid upon you by that God *who alone doth marvelous things*.

Yea rather, ſo *ſtudy* your *particular concernes* in it,

as to be thereby excited to a *thankfull acknowledgement* thereof.

It may be you may think the *dangers* threatned from this *Warre*, so *remote* from *you*, that the *victory* is the *least* of *your interests*: But let me tell you, that we being situate in an *Island* divided from all the rest of the world, and *whose borders* (as the Holy Ghost sayes of *Tyrus*, *Ezek.* 24. 7.) *are in the midst of the Seas*) the principall *strength* and *wealth* of *this*, (as of all other *Islands*) consists in *navigation*. And therefore though we of this *place* (by reason of our *midland situation*) seem to be least concerned in the successes of *naval affaires*, as principally and immediately influencing the *maritime parts* only; yet a considerable *detriment* cannot befall *them*, but we must quickly beare *our part* of it in the *scarcity* & *advanced prices* of all *imported wares*, & the *glutting plenty* & *cheapness* of those *native commoditys*, which freedome of *exportation* would *enhance*. As in the *naturall body* the *blood* and *spirits* being any way *infected* or *obstructed* (though in *remoter parts*) quickly by *circulation* communicate their distempers to the *heart* it self.

To be sure had his *Royall Highness* (as there was in this dangerous encounter; *but a step*, (as *David* affirmes of himself 1 *Sam.* 20. 3.) *betwixt him and death*) *fallen* in the *battell*; the wisest *Statesmen* can hardly *divine*, what confusions in time might have been consequent upon so *dismall* a *stroake*.

Yea lastly, had his *Majesties military force* by the

loss

loss or considerable *check* of such a *Navy*, been *broken* or suffered any *notable affront*; I would it were less to be feared, then I doubt it is, that *unquiet spirits* among our selves would quickly have felt those *reines* of *Government*, whose *bit* and *curb* they continually *chafe* and *foame* at, *loose* upon their *necks*; and we cannot think them so improvident, as not to have *layd hold* on such an *opportunity* to have *acted* (that, that too many long for) the *second* part of our *former Tragedyes*.

Secondly, that you beware of all such *expressions* of your *joy* and *thankfulness* (on the other *side*) as may endanger the *turning* of the *scale* another time, to the *advantage* of our *adversaries*. I feare, if we *out sinne* our *enemyes*, they (however *low* our present success hath brought them) may through Gods just judgemen become so much *stronger* then we, as we are *worse then they*. Let no man think, that to *drink them down*, is the way to *keep them down*: or that *drunken Healths* to our *Noble Champions* and the *confusion* of our *Enemies* (things fitter for a *Dutch* then an *English Thanksgiving*, except we be wickedly ambitious of obtaining a *second* (and that an inglorious) *victory* over them in that which hath formerly been accounted their *national vice*) are the *necessary* (I rather wish the generall abuse of them did not render it doubtfull whether they be in any sort *lawfull*) requisites to the observation of such a *solemne Day*. But let all of us rather *serve the Lord of Hosts with feare and*

rejoyce before him with trembling; ſtudying *ſo* to be *thankfull* for the *victory received*, as not to *forfeit* thoſe farther *ſucceſſes* we *hope* to *receive*. And let the *grace* that hath *eſpecially appeared to us* at this time, operate upon us, what the *grace appearing to all men*, (as you were *yeſterday* well taught) ſhould; to wit, an endeavour to *deny* and renounce *all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly in this preſent world*. Tit. 2.

FINIS.